

THE CHRISTIAN

98th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



one spirit

one body



WORLD COUNCIL OF CHURCHES

JUNE 5, 1960



They're Ready for Vacation Church School, Are You?

There is still time to order co-operative texts for your Vacation Church School. You can order the sample kit for \$6.75 on the returnable sample plan. The kit contains a complete set of materials including copies of all co-operative lesson materials on the theme for each age group, plus the booklet *The How of Vacation Church School*, a sample poster, invitation postcard, attendance card, certificates of recognition, and other free materials. The theme for 1960 is THE CHURCH, with emphasis on helping youngsters understand the church as Christians and find their place in the congregation. This year there is an activity packet related to each of the texts for Kindergarten, Primary and Junior Groups, to be used as resource material. The packets include things to make and do; figures for creative use; materials for parents, prayers and hymns. They are designed for the skills of the age groups using them.

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Junior

The Church Around the World by Mabel Brehm attempts to show this group church history and help them relate it to their own experiences. Teacher's text, under the same title, provides day-by-day plans, directions for activities and worship services. The pupil's book has material for home and school use.

Junior High

The Church in Today's World by Francis Nall and Olive L. Johnson, considers the start and growth of the Christian Church. The teacher's text supplies the day-by-day lesson plans that will hold the attention of junior high youngsters and teach them about Disciples of Christ.

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THE CHRISTIAN

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KEEP THEM, LORD

TUNE: *Brahms' Lullaby*

(Prepared for use at services of baby dedication just after the dedication prayer)

Smiling down from above,
Bless each child with thy love;

Thankfully we bring them now
And before thine altar bow;

Little ones thou hast giv'n
As a blessing from heav'n;

Keep them, Lord, is our prayer
In thy tender care.

—CARLTON C. BUCK

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"In the Light of the Spirit"

A message from the presidents of
the World Council of Churches
On the Occasion of Pentecost

A Faith to Live by

AS PRESIDENTS of the World Council of Churches we greet our brethren in all the member churches at Pentecost. We rejoice in the gift of that oneness in Christ which enlightened his followers when the day of Pentecost was come.

As we recall the first assembly in the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life.

This year we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord on the day of his ascension. Wherever his people may be, they shall receive strength to overcome the world.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the Church gives way to a fuller appraisal of God's design.

We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution, and political or spiritual oppression.

In view of this great mission, we who work for the greater unity and strength of the Church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's spirit may be brought to those who "were far off and peace to those who were near" (*Eph. 2:17, RSV.*)

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us, and to rededicate themselves as witnesses to Christ.

"Now we have received not the spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (1 Cor. 2:12).

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The Problem of Denominationalizing The Name of the Church Needs Study

The Church Without A Name

By L. E. FOOKS

This provocative article, reprinted from a well known periodical of the Churches of Christ, Firm Foundation, provides food for thought about an interesting issue. Used by permission of Reuel Lemmons, editor.

THE Lord Jesus Christ never gave his church a name. Maybe this sounds like a brash statement. Or maybe the idea strikes you as repugnant as it did some of the worshipers who gathered when I spoke on this subject some time ago.

In the New Testament there are many phrases used to describe the church and its functions. But never is it named. Some of these descriptive phrases are:

"My church"; "The church of the Lord which he purchased with his own blood"; "the church of the first born who are enrolled in heaven"; "the church of God"; "and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all"; "the house of God, which is the church of the living God"; "the kingdom of heaven" and the "kingdom of God"; "the vineyard"; "the bride of Christ."

I am afraid that in our use of

the phrase, "Church of Christ," we have reduced the broad, comprehensive, all-encompassing meaning of the church to the narrow confines of a denomination. The Church is world-wide in scope and includes all the saved. The saved are those who have "believed and have been baptized." The Lord adds such to his Church.

"In as much as giving the Church of Christ a mechanical, legalized title contradicts both the letter and the spirit of Christianity, when Paul finally gets around to the term 'Church of Christ,' instead of intending to give the church a stereotyped name, he must be thinking of Christ's right, based upon its nature and stupendous cost to him, to win and use the church" (R. C. Bell—*Studies in Romans*, p. 209).

We use the phrase, "Church of Christ," far too indiscriminately in our talk and writings. At least this is true in some respects. When a Christian is asked by a denominational friend, "What are you?" how many times have you heard the Christian reply, "I am a church of Christ." This is impossible and besides, if one thinks about it just a little, it is ridiculous.

Instead of putting up a sign that reads, "The Church of Christ," why not have a sign read, "The Church of God," or

the "Bride of Christ" or the "Kingdom of Heaven," or some other descriptive phrase. If we used some other terminology found in the New Testament to describe the church on our sign, many of our brethren would surely think we had apostasized or gone off with the "holymen."

We are in the process of erecting a new sign to place on the lawn where the church meets at 10th and Gladstone. How will it read? Just like the sign reads where you meet: The Church of Christ. I ask myself, Why does it have to read like that and not some other New Testament phrase that describes the church?

I suppose our new sign will read like your sign does because of the following reasons:

1. Tradition.
2. We have come to think of this as the name of the church.
3. It distinguishes the church from denominations.
4. In legal transactions such as buying property, selling bonds, etc., it is necessary, at least according to some, to have a name.

Sometimes I think I would like to kick over the traces and put up a sign that simply read, "The Church." But then what would
(Continued on page 19.)

Editorials

The Religion of a President

THE religious affiliation of the candidates in the forthcoming presidential election is going to be a definite factor. There isn't a doubt about it. Travel from coast to coast and from the lakes to the gulf has given us conclusive evidence if we had a doubt about what we had heard and read already.

Never has it been more of a factor. From the outset, the Roman Catholic journals that come our way have said that this should not be so. But they are the last ones to leave it alone. They have carried on occasional small arguments among themselves while presenting a common front against Protestant and secular comments.

Every Protestant journal has commented. Our own readers have been quite insistent. A few have warned us not to speak, but most seem to feel that an ex-church historian might say something helpful. Some feel it will be a dead issue after the party conventions. Close friends say we have no right to shirk our share of the inevitable letters that follow any remarks on this subject.

The Vatican state is much more to be reckoned with as a political entity than it was in 1928. This is the first point to stress. The pope is the bishop of Rome, the servant of the servants of God, the Vicar of Christ on earth and the head of the Vatican state. The first three titles are religious and the Roman church has as much right to define the nature and practice of religion as the rest of us have. We believe in freedom and wish freedom for ourselves.

The last title is a political fact. John XXIII is the head of a state that sends and receives ambassadors and envoys. In exercising his duties as the head of a state he has no right to interfere with the internal affairs of another state, including the constitutional duties of Roman Catholic citizens of other states.

Does the pope, in fact, take off his secular hat, put on his religious one, and speak to his constituents around the world about their secular duties? He certainly does. Do many of them listen? They certainly do.

These cold facts do not tell the full story. It is far more involved than can be explained here. For one thing, more papal advice is given to countries where the Roman church is in the majority. Another fact is that

Americans who are Roman Catholic have shared the independence of thought that has been so typical of all of us, since Colonial days. Indeed, the Roman Catholic colony of Maryland was the first to grant religious freedom (albeit for political reasons), while the Congregational church was still the state church in Connecticut more than half a century after independence.

Some Roman Catholic journals try to play down the importance of the Vatican as a state, saying it is "so little" that it could not influence a great nation. While we anticipate no intervention, the Vatican is quite concerned with its statehood, in our judgment.

We cannot forget a distasteful bit of news that we confronted in Germany, a few weeks after V-E Day, in 1945. Hitler had signed a concordat with the Vatican. Now Hitler was dead and his country was occupied by the victors. The Roman Church entered a complaint that the occupying powers were not living up to the Hitler-Vatican concordat!

A second point to stress is the difference between infallible pronouncements of the pope, and his expressions of opinion on the social issues of the day. Since 1870, the pope has been able to speak "infallibly" to the members of his church on matters of "faith and morals." This power has been used only in 1954, with the declaration of the bodily assumption of Mary.

Only doctrines passed by Councils, or declared by the pope since 1870, are absolutely binding upon church members, under penalty of excommunication. It is extremely unlikely that any dogma will be pronounced which would prevent an American Roman Catholic from fulfilling the vows of any office in the country.

On the other hand, popes write many encyclical letters, conduct press conferences and have the usual modern ways of "leaking" their opinions on all subjects. Pius XII was fond of writing on all the social issues of the day. A Roman Catholic does not have to obey these expressed wishes. If he is a faithful member he will surely give them careful consideration.

So far, the red herrings have been much in evidence. Would the candidate sign the bill if Congress should decide to send birth

control information to India? That problem will be settled quite simply, regardless of who may become the next President, and does not deserve as much talk as it has received in the campaign.

A far greater test would be federal aid in education. Recently, a party convention invited, in succession, seven priests to give the prayer at their State meeting. All refused. Why? Because that party was responsible for the defeat of a law which would have permitted public school buses to serve Roman Catholic parochial schools. One editor wrote, "How long must we turn the other cheek?"

So! To uphold the constitutional separation of church and state is to persecute those who want to tax the general public to pay part of the expenses on their private schools, is it? We fought this thing as a pastor in Ohio. We Disciples have supported private schools for a century and a quarter, on all age levels, and have never complained about paying taxes to support the public schools.

Looking at another point, we have been reminded that a member of the Society of Friends (Quakers) served as President and could have been faced with the responsibility to call out the troops, although his church espouses pacifism. This is supposed, by some, to be similar to an instance a Roman Catholic might face if the pope had already expressed a view on some subject.

It isn't quite the same. In the first instance, that church makes no claim to the uniformity of the doctrine of its adherents. As a matter of fact, many Friends have served in the armed forces. In the Roman church the faithful are under considerable pressure to conform. Fifteen Roman Catholic publications have already attacked one Roman Catholic candidate's interpretation of religion. If a candidate says he would oppose papal pleas, one might question the integrity of his religion.

Several convictions have grown in our mind. Roman Catholics often vote as Roman Catholics. Much less often, they vote against a member of their church. Generally, voting follows party lines, regardless of other factors. Mayors, councilmen, legislatures and governors decide more important issues in the church-state realm than the average President. A religious test for a candidate is not normally anticipated under our constitution. All the candidates seem to feel that religion ought not to be an issue. Many even "deplore" the fact that it is mentioned.

But it is. All kinds of solutions are being offered. Some Protestants plan to vote for a Roman Catholic, any Roman Catholic, to show how tolerant they are. Some Roman Catholics will not vote for a Roman Catholic, any

Roman Catholic, they say, because his church would be blamed for everything that went wrong.

We have fine Roman Catholic friends, neighbors, relatives. We have enjoyed a relationship with the National Conference of Christians and Jews which we do not expect to break. But we have to make our voting decisions, too.

So far, we cannot see fit to support a Roman Catholic for President, all other qualifications being equal.

Our Summons

Whether small or large, every church witnesses to God our refuge and strength, to the divine forgiveness which can heal man's deepest hurt, to Christ the soul's sustenance, to prayer as the two-way "intercom system" by which guidance, inspiration, strength come to the humblest Christian. Given men and women so committed and so called, God's human family will walk through every valley of shadow fearing no evil and submitting to no enemy.—DAVID A. MACLENNAN, from his address at the Oregon E. Scott Ministers' Breakfast at the International Convention in Denver, Sept. 1, 1959.

WHITSUNDAY MEDITATION

by Mary E. Linton

Oh, vital gift the world has lost somewhere
Along the waiting centuries of Time!
We still must wait man's turning from despair
To recognize the quiet flame . . . to climb
The long ascending trail till he can see
The whole united panoramic view
...
Here on this earth a flame that makes men free,
Transcends all boundaries . . . leaves what is true.
When all with one accord, eyes raised above,
Those came who sought the way that had been planned,
God sent his Holy Spirit, which is Love,
The only language all men understand.
Rich is our heritage who guard the glow . . .
Made ever richer as all share and know.

Published in *The Kansas City Star*

I AM FREQUENTLY motivated to try to write something about church administration for I feel our professional literature is lacking in this area. I maintain a growing file of clippings, notes and references, but am always blocked at the point of beginning to write by an inability to define church administration.

However, I think I do know what an administrator is—he is that “last man.” Everyone else around the church can see things that ought to be done and say, “Somebody ought to do something about that!”—the administrator is *that somebody*.

When the chairman of the board sees a door being left unlocked, when the Sunday school superintendent foresees a program coming up with no arrangements having been made for it, when the president of the CWF says the windows need washing—they can all say, “Somebody ought to be taking care of that.” But when the Administrator sees things, he’s the last man. He’s got to take care of things or see that things are taken care of. As one minister put it, “He’s got to be the first

A Church Administrator’s

View of the

Functioning of a Church

by Lynn H. Draper

CREATIVE ADMINISTRATION

one there and the last one to leave—and he must take care not to have it happen that he leaves with any one of the single women in the group.”

Now, most ministers, and certainly in the early years of their ministry, have to be their own administrators. There is no one else to whom details can appropriately be turned over. So, first and foremost, administration is *Responsibility*—the proprietorship attitude of mind which makes sure that even the most minute details will not be overlooked. But, of course, administration is far more than that. If it were not, there could be no such thing as creative administration.

It should be no surprise to us that someone has made a survey—even in the field of church administration! Dr. Samuel W. Blizzard defined these six ministerial roles: administrator, organizer, pastor, preacher, priest, teacher. He then secured some 690 ministers to list these roles in order of greatest importance in their work. Administrator showed up as least important.

These same pastors then rated themselves in these roles and scored themselves least effective as administrators. Arranging the roles in order of

greatest enjoyment, they put pastor and preacher first, with administrator and organizer at the foot of the list. From 480 of these participants, Dr. Blizzard secured a detailed diary of a working day and found the time allotted as follows: Administrator, nearly two-fifths of the work day; pastor, more than one-fourth; preacher and priest combined, not quite one-fifth; organizer, more than one-tenth; teacher, about one-twentieth.

In other words, you as ministers may expect to spend half your time as administrator and organizer, the role you will likely consider least important, in which you feel least effective and which you least enjoy.

I would like to suggest that administration is not a necessary evil; it is a necessary good. Whatever our definition of the function of the church, administration is an essential means to this end. It is work to be done, but we need to be helped to be able to do it with spiritual imagination and with consecration.

In this connection, I like to think of administration as an enabling process. The administrator, whether he is a college president, an office manager, a plant foreman, or a minister as the leader of an organization, must enable those people who have been hired, or appointed, or elected to do a

Lynn H. Draper is minister of administration for Central Christian Church, Lexington, Kentucky. This article is from the "Quarterly" of The College of the Bible, Lexington, Kentucky. Used by permission.

job to get that job done well. This may involve providing a place to work and tools to work with; it may require providing training in the necessary skills, it may require counsel and encouragement; it may require taking an active role, sharing in the responsibility and serving as a resource person.

The church is a fellowship of individuals who have dedicated themselves in more or less degrees to serving their Lord together. There is in the average church a great unused reservoir of manpower in the energies and abilities of individuals who are somehow not shown how to invest themselves in expressing their religious experience through the program and work of the church. This is the job of the minister as an administrator.

The minister who attempts to do everything himself is not only failing to multiply his own effectiveness but also is depriving his church members of the privilege of giving to themselves, what Llyod Douglas has described as the magnificent obsession. Creative administration demands the seizing of every opportunity to share with the laymen of the church opportunities for planning, for doing and for *being*. This last expression suggests another important function of the minister-administrator. It is for him to see that service becomes not merely work, but an opportunity for spiritual growth.

Too much of our religion is for the underprivileged. We do well in missions, in planting churches in unchurched areas, in teaching the children who have had no chance to learn. But we have very little theology for the well-educated and for those who are experienced in the work of the church. We depend a great deal in our churches on the faithful, on those who are devoted Christians, who willingly dedicate their time to the work of the church. But we know little how to make their religious experience a continuously growing phenomenon.

Creative administration and the willingness to let others share, requires a great faith, not only in individuals, but also faith in group processes. I have known ministers who were afraid to face any problem in a board or committee meeting without first having in mind or on paper a carefully-thought-out solution to that problem.

I believe firmly in the value of what might be called pooled intelligence and have never been disappointed in the sense of responsibility of any properly constituted church body. I have yet to meet the church board or official committee that did not basically love the church quite as earnestly and responsibly as did the church staff and which could not be trusted to accept a problem and to produce a solution at least as good as, and often better than, any prefabricated one I might offer.

An administrator must believe in people and in groups! This is not to say that the administrator has no role to play in the deliberations of the group and that he is not to have ideas or is to be prevented from offering his opinions, but it is

to say that he need not fear to trust his groups if he, himself, is "of clean hands and a pure heart" in his relationships with them.

This faith in individuals is basic to our calling. Why else would we be in the ministry if we did not believe that men can be led to an increase in the development of the potentialities for goodness with which God had created them? We believe in individuals and in their rights, including, I would insist, the right to make their own mistakes! Sometimes, we must be willing to see all of our best counsel fail and stand ready to let judgment other than ours prevail.

This suggests for us the need for a constant check on our own judgments. One great temptation of all Christians, but particularly of the ministry, is the temptation to identify God with their own purposes—to think that our will and God's are identical. An occupational hazard of the ministry is the disposition to speak authoritatively. How many ministers do you know who have a pronounced opinion on every topic, and who offer that opinion in a tone of finality? We tend to forget the weight that even the casual word of a minister carries and we often wound or alienate people unknowingly. Our constant prayer must be for humility.

I have already referred to administration as an enabling process. I should like to emphasize the concept of process. The administrative detail of the church office is a dangerous trap. This helps to explain that large percentage of time that ministers give to administration. It is relatively easy to sit down to a deskful of correspondence or to a ledger or the addressograph and to use up hours of time in getting work done. And it is satisfying—one can *see* what he has accomplished this week.

One of my constant problems, and I am sure I am not alone in this, is trying to keep myself from becoming a clerk-typist and neglecting the processes of seeking out people, of planning and of evaluation.

We need always to keep before us the thought that what we are doing is a process. We need to look often to our goals and objectives and to find out how to evaluate what we and our programs are doing. Are we actually accomplishing our purposes? Are we witnessing positively or negatively in what we are doing? Do we need new techniques, fresh approaches, to old problems and programs? We have few instruments of evaluation in church work, but the minister is probably the only one who will be conscious of the need for evaluation. Let us seek to be creative at this point, finding ways to open our minds to new ideas and keeping ourselves, first of all, from becoming buried in our routines to the exclusion of any broad view of our tasks.

(Continued on page 26.)

A Call to Prayer

by Jesse M. Bader

General Secretary
World Convention of Churches of Christ

THE first-century Christians were a fellowship. Their fellowship was vertical. This dimension is expressed in the First Epistle of John (1:3) which reads, "Our fellowship is with the Father and with his Son Jesus Christ."

Their fellowship was horizontal. This dimension is expressed in the Book of Acts (Acts 2:42), "And they devoted themselves . . . to fellowship."

So it is now. The fellowship enjoyed by Christians today is both vertical and horizontal. It reaches out from where we are to everywhere around the world, wherever Christians are to be found. One of the most inspiring thoughts for any Christian is that he is a part of a world-wide fellowship of Christians without respect to race, class, color or culture, "for you are all one in Christ Jesus."

The World Convention of Churches of Christ (Disciples) is not an administrative body. It is primarily and basically a fellowship, binding all our churches and members together within the 34 countries where we have churches and workers. We are a world family of faith and fellowship.

The Sixth Assembly of the World Convention will be held in historic Edinburgh, Scotland, August 2-7 of this year. Many members of our churches will come from every continent to worship together; to become better acquainted with each other; to share Christian experiences and to strengthen fellowship. They will not be on a sight-seeing tour. They will travel to Edinburgh, some from long distances, in order to glorify Christ; to consider the churches and their work in these ominous times, and to extend the imperishable Kingdom of Christ among men everywhere.

The Program Committee of the World Convention urgently requests our ministers and churches around the world to make the five Sundays in July, days of special prayer for the next Assembly of the World Convention soon to meet in Edinburgh. It suggests these special subjects for prayer for the five Sundays:

- July 3—For our churches in Great Britain who are to entertain the Convention.
- July 10—For the greater unity and richer fellowship of our churches around the world.
- July 17—For our missionaries and churches in all mission lands.

- July 24—For those who are on their way or who are about to begin their journey to Edinburgh.
- July 31—For the Edinburgh Convention which will be held August 2-7.

It is suggested that our ministers everywhere remember these five subjects in *their* pulpit prayers and also that Christians in all lands in *their* personal and family devotions will include these five subjects in *their* prayers.

This is a call to prayer for God's guidance; to ask for the presence of Christ and to seek to be channels for the power of the Holy Spirit—all in order that this 1960 Edinburgh World Convention may be used for the building up of our churches spiritually and numerically; that a new unity among us may be enjoyed; and a strengthening of Christian fellowship may be experienced.

—Photo by RNS





Bible Distribution Record Established

NEW YORK—A record distribution at home and abroad last year of 17,650,917 volumes of Scriptures in 296 languages was reported by the American Bible Society at its 144th annual meeting here.

The circulation of 1,114,647 whole Bibles, 1,846,267 New Testaments and 14,690,003 gospels and other Bible portions represented the highest output in the history of the ABS since its founding in 1816. For the first time also it showed a marked increase over the previous six years, for which the yearly average was more than 15 million volumes.

Distribution in the United States totaled 10,068,959 volumes, including 531,186 Bibles, 1,072,023 New Testaments and 8,465,750 portions.

Distribution overseas amounted to 7,581,958 volumes, consisting of 583,461 Bibles, 774,244 New Testaments and 6,224,253 portions.

Military personnel in all branches of the service last year received 1,037,615 Scripture volumes, approximately one-tenth of the total national distribution by the Society.

Washington Pilgrimage

WASHINGTON, D. C.—Rep. Walter H. Judd (R-Minn.) will serve as honorary chairman of the 1960 Washington Pilgrimage of American churchmen, it was announced here.

The Pilgrimage, to be held June 16-18, will be sponsored by Religious Heritage of America, Inc., an intercreedal organization, and is expected to attract 250 or more participants.

Rep. Judd, a medical missionary in China for the Congregational-Christian Churches for many years, has served in Congress since 1942 and is a ranking member of the House Foreign Affairs Committee.

A highlight of this year's Pilgrimage will be a report by Lisle Ramsey, St. Louis businessman, and president of the Religious Heritage group on a tour of Africa which included a three-day visit with famed missionary, Dr. Albert Schweitzer.

The annual Churchman of the Year and Churchwoman of the Year awards will be presented during the Pilgrimage which is dedicated to

visiting the historic shrines of American religious liberty.

"Sit-in" Information

INDIANAPOLIS—A 2,000-word statement regarding the "sit-in" demonstration is being made available to members of the Christian Churches immediately by The United Christian Missionary Society.

It gives some background, including a list of cities in which demonstrations have occurred and some brief statements which church groups have made. It summarizes the legal aspects of non-violent types of protest.

Also discussed are "Fundamental Justice vs. Legality," "Law and Order," "Christian Conscience and Civil Disobedience," and "Christian Differences of Opinion." The last-mentioned section specifies some responsibilities seen for Christians who hold different points of view about "sit-ins."

In calling the attention of the churches to this issue, the United Society "cannot make a judgment for them," the statement says. "It can only call them to prayer and holy conversation regarding it. This it now does."

The statement was prepared by the Social Welfare Department of the United Society, then discussed, revised and amended by the United Society Board of Trustees.

Copies are available upon request from the United Society's Social Welfare Department, 222 South Downey Avenue, Indianapolis 7, Indiana.

To Capital Council

WASHINGTON, D. C.—Virgil E. Lowder, executive secretary of the Council of Churches of Greater Houston, Houston, Tex., has been called to become executive secretary of the Council of Churches of the National Capital Area, it was announced here.

Mr. Lowder, a Disciple, who holds ministerial standing in the United Church of Christ, will succeed Dr. Frederick E. Reissig, a minister of the United Lutheran Church in America.

A native of Bluefield, W. Va., and graduate of Lynchburg (Va.) College, Mr. Lowder, 54, holds a B.D. degree from Yale Divinity School and S.T.M. from Union Theological Seminary, New York.

Pulpit Trivia

TAKOMA PARK, MD.—Ministers who are guilty of "triviality and superficiality" in the pulpit were scored here by a Seventh-day Adventist theologian as worse enemies of faith than the Communistic threat or persons who reject Christianity's teachings.

"Much of modern preaching today is not worthy of the messages intended to reach lost souls," declared Dr. Edward Heppenstall, professor of systematic theology at Potomac University, an Adventist school here.

He singled out especially ministers who use "entertaining anecdotes" as a "means of encouraging decisions for Christ."

Council Assembly Post

NEW YORK—Charles Marion Ross, Fairbury, Ill., has been appointed director of attendance promotion for the 1960 General Assembly of the National Council of Churches.

The appointment was announced by Dr. J. Quinter Miller, executive secretary of the Assembly which will meet in San Francisco, Dec. 4-9, 1960.

Before coming to the division of Christian Education of the NCC in 1952, he served with The United Christian Missionary Society for nearly 25 years.

Sen. Long Speaker at Johnson Bible College

KNOXVILLE, TENN.—Oren E. Long, U.S. Senator from Hawaii was the commencement speaker May 13 at Johnson Bible College near here.

At the close of his address he was awarded the degree doctor of laws by President Robert M. Bell of Johnson Bible College.

Senator Long came from Kansas to Johnson Bible College as a student and then became an instructor there. He went to Hawaii in 1917 and soon rose to the head of the Territorial school system. He served as lieutenant governor of the territory and then was appointed as its Governor.

Senator Long has been an elder of the First Christian Church in Honolulu for a number of years—DR. WALTER G. SMITH

General Conference Endorses
Church-State Body

Methodists Backing POAU Activities

DENVER, COLO.—America's largest Protestant denomination has given its endorsement to Protestants and Other Americans United for Separation of Church and State (POAU).

The Methodist Church, in an action taken by its General Conference here, voted to "commend the effort of POAU to preserve the principle of Church and State as presently expressed in . . . the federal Constitution and in the constitutions and laws of most of the states."

It also recommended that citizens avail themselves of the services of POAU in challenging diversion of governmental funds to sectarian purposes, wherever this is being done.

Methodist Annual Conferences were urged to study the Church-State situation in their territories, and where they find the services of POAU are relevant, ask their people "to give moral and financial support to POAU and/or its local affiliates."

The endorsement of POAU was urged by the Coordinating Council of the Church, which concluded in a study of POAU that its work "is of crucial importance to the free church in the United States."

Building Boom Holds

WASHINGTON, D. C.—Although construction of housing has fallen off 16 per cent from the 1959 level, to the distress of government economists and the building industry, construction of new Houses of God is continuing to set records.

This was revealed in the Census Bureau's report on April construction which showed new church buildings setting another record for the month.

Total construction was \$75,000,000, a gain of \$1,000,000 from March, and 12 per cent ahead of April a year ago.

For the first four months of this year, total church construction has been \$304,000,000, an increase of 10 per cent over the same period last year. Meanwhile, U. S. construction as a whole is off 6 per cent and private housing 16 per cent.

Construction by the non-public schools and colleges held level at \$45,000,000 during April, 10 per cent above a year ago.

WORSHIP SERVICES ABOARD USS TRITON



—RNS

MEN ON THE USS TRITON conducted regular worship services every Sunday while the nuclear-powered submarine was on her record-breaking 84-day underwater trip around the world. The ship's captain, Edward L. Beach (left), is shown worshipping with other Protestant crew members as a seaman leads a service. During the historic 41,500-mile voyage, with no chaplain on board, the skipper took his turn as worship leader conducting three of the weekly services. Protestant and Catholic services were held separately in the crew's messroom.

Fire Losses Rise

BOSTON—Church losses from major fires took a sharp rise in the United States and Canada during the past year, with more than \$3,000,000 worth of church property destroyed in 10 large-loss fires.

The 1959 figures were contained in a report released here by the National Fire Protection Association. They compared with the previous year's record of only four major fires causing damage totaling nearly \$1,170,000.

The analysis, compiled annually by the fire safety organization, includes only large-loss fires—those with individual losses of \$250,000 or more.

Other estimates indicated that fires of all sizes cost churches an average of about \$15,000,000 annually. A detailed analysis of church losses in all types of fires is issued annually by the Association in the fall.

Passion Play Opens

OBERAMMERGAU, GERMANY—After nine months of rehearsal, the 1960 production of the famed Passion Play opened in this little Bavarian

village.

An international audience of 5,000 persons filled the Passion Theatre to witness the eight-hour spectacle.

Accuses Us of Giving Lip Service to Christ

Nikita Hits Church

Moscow—Nikita Khrushchev took advantage of the downing of an American plane over Soviet territory to direct another of his frequent jabs at religion.

The Russian Premier told wildly cheering Deputies of the Supreme Soviet who met to hear him cite the case against the American pilot that the West is guilty of not practicing Christianity.

"As one reads numerous comments and statements by foreign diplomats and journalists about this incident," he said, "one cannot help wondering what kind of morality these men are guided by. For they count themselves as Christians.

"They, believers, accuse us of atheism. If such people really believe in God, they would be afraid of hell, where they inevitably would end because, according to the teachings of Christ, they will have to boil in tar in hell eternally for their foul deeds against peace and mankind."

NEWS IN BRIEF

STILL A BOOM

WASHINGTON, D. C.—Adverse weather of the coldest March in years cut church construction to \$74,000,000, but this was still a new record for the month, the Census Bureau reported.

Construction was \$3,000,000 less than in February, although normally an increase occurs in March. However, it was \$7,000,000 ahead of the total for the same month last year.

JUDICIAL OFFICER

WASHINGTON, D. C.—Former Federal Judge Raymond J. Kelly of Alaska has been named new Judicial Officer of the Post Office Department. Judge Kelly will be in charge of administrative hearings on obscenity and fraud in the mail.

MO. SYNOD GROWS

St. Louis, Mo.—Membership in the Lutheran Church—Missouri Synod, including baptized children, reached a total of 2,387,292 in North America last year. Among the Lutheran communions the denomination ranks second in North America to the United Lutheran Church of America which has 2,439,792 members in the United States, its possessions, and Canada. However, the Missouri Synod is the largest Lutheran body in the Western Hemisphere with 2,518,458 members in North and South America.

QUAKERS GAIN

PHILADELPHIA—World membership of the Religious Society of Friends (Quakers) totals 194,862, a gain of 1,840 over the previous year, and of 19,000 since 1949, it was reported by the Friends World Committee here.

PRESIDENT WORSHIPS

Moscow—President Eisenhower will take time during his visit to Moscow in June to attend services in the city's only Baptist church, according to the Rev. Alexander Karev, secretary of the All-Union Council of Evangelical Christians (Baptists).

by the Associate Editor

■ Dispensing Poison . . .

The Methodist Church's Council of Bishops blasted the liquor industry in their formal presentation to the denomination's quadrennial General Conference in Denver.

The liquor industry was described as "nothing but an economic and moral parasite, consuming manpower, dissipating enormous quantities of food grains in a hungry world and dispensing poison to the bodies and souls of men."

The message continued:

"Its billions produce nothing of positive value, its tax revenue is only a sop in return for waste, and for every tax dollar from liquor five must be spent in the futile effort to salvage the wreckage it causes, in law enforcement which it undermines and in caring for its victims.

"We must recognize that we confront an enemy that knows no pity, an entrenched evil that in its lust for profit has never yielded an inch except it has been driven back by an outraged and determined citizenship.

"The time has come when the clamor of the minority insisting upon their assumed right to buy and consume beverage alcohol when and where they please must be vigorously resisted by a majority who demand their right to a degree of safety on the highways, to freedom from the hidden tax burden caused by liquor, and to protection from liquor-induced crime.

"It is unworthy of us to believe that the liquor traffic is so powerful that its death-hold cannot be broken."

And the *Methodists* still have the courage to call forth action against the *tobacco* industry. The bishops said "evidence continues to mount" that there is a direct relation between the use of tobacco and "the incidence of certain deadly diseases."

Did You Know?

DID YOU KNOW that Rep. Paul C. Jones, a Missouri Democrat and a Disciple, was elected president of the House of Representatives prayer breakfast group?

DID YOU KNOW that more than half the nation's girls now get married before their 21st birthday?

Donald O. Newby of New York, youth work director for the National Council of Churches, recently made this observation and expressed the belief that the general instability of society is a factor in prompting the marriages of more than 500,000

teen-agers annually.

■ Asian Melting Pot

When Ellsworth Bunker, United States Ambassador to India, spoke before the American Society of Newspaper Editors recently he reminded the newsmen that more than 530 million people live in the sub-continent of South Asia, which, according to the Department of State's definition, comprises the countries of India, Pakistan, Afghanistan, Nepal and Ceylon.

He told them that the area constitutes a cross-section of the world's religions: Hindu, Muslim, Buddhist, Jain, Sikh, Animist, Parsee, Christianity and Judaism. He noted that Mar Thomas Church of Kerala is said to be the oldest Christian sect in existence.

Ambassador Bunker urged that war be waged against poverty and disease and illiteracy, against complacency, luxury and smugness at home. But most of all the Ambassador urged the *waging of peace*. "It means," he said, "waging peace—creating situations where men have the incentive and desire to live with one another in tolerance, goodwill, in dignity and peace."

Surprise, Dr. Norris

When Beauford A. Norris, president of Christian Theological Seminary, returned to his hometown church in Newton, Kansas, to be guest speaker for Christian Education Sunday, April 3, he experienced more than the usual amount of pleasure when a prophet returns to his own country.

After journeying from Indianapolis to First Christian Church in Newton, Dr. and Mrs. Norris were informed that an afternoon reception had been planned in their honor. But the reception was turned into a "this is your life—Beauford A. Norris" affair.

The usual "Ralph Edwards treatment" was afforded the CTS president. Among the guests appearing on the program were two sisters, Mrs. Helen Trego, of McCallister, Oklahoma, and Mrs. Mary Mitcham of Athens, Texas; and Charles Strickler, assistant pastor of South Broadway Christian Church, Wichita, Kansas. Strickler graduated from seminary while Norris was a member of the faculty, serving as assistant dean.

SAM MORTON and the LITTLE LEAGUE



by William Folprecht

Art by FitzSimmons

"No, I won't cooperate! I think it's a crazy scheme, one of the most ridiculous I've ever heard of! And that's my final answer!"

Old Sam Norton could get mighty angry when he was nettled, and he was good and disturbed right now. He had listened to us quietly as we presented our proposition to him—and then he had exploded. I had anticipated something of the sort when the committee asked me to accompany them, but I had never expected Sam to end actually shouting at us.

We had come representing the neighborhood Little League, to ask the old settler for the use of ten feet of his property so we could extend the kids' field to allow for dugouts and half a dozen rows of spectator seats. The village had been growing like Topsy with the new housing development, and we now had 16 teams of youngsters, 240 boys, ten, eleven and twelve years old, who wanted to play that year.

I had encouraged the whole idea of the league, as the owner-editor of *The Clarion*, our weekly paper. Such constructive activities keep boys out of mischief. Kids have too much idle time today. They need organized recreation.

And now old Sam Norton was still stewing as he hustled us out of his house, brusquely showing us to the door. The three of us, Ken Meeker, the league president, and Tom Walsh, the secretary-treasurer, and I stood looking dismally at each other when the old boy finally practically pushed us out into the driveway.

Ken ran his hand through his crew-cut and shook his head. "I've run across some tough birds back in Flatbush but never anything like this."

Tom Walsh, another newcomer to the village, rubbed his chin and just grunted.

I was more than embarrassed. No native like Norton, whose folks had been on the Island for four generations, nevertheless I had made the place my home

twenty years before. Sam's cool reception to the new citizens and their children augured future conflict. It was nothing unusual, just the same old bitterness between old town families and the erstwhile city dwellers who had decided to buy a little development house forty miles from the city.

I tried to cover up for the old codger. "Well, Ken, after all, we did spring it on him pretty suddenly. And he has no young children of his own." My apology for Norton was weak and I knew it, even better than the two other men.

Realistically, Ken tried to appraise the situation. "Well, the League will still operate. We're going to let the kids play even if we don't have dugouts or bleachers!" His voice sounded confident, but I knew he was whistling in the dark. The shaky first season we had experienced last summer with kids running out onto the road almost into the pathway of oncoming cars and trucks made the seats imperative. And old Sam's extra ten feet of land, too.

Before we got into our cars, Ken turned to me again. "Let's be honest about all of this, Mr. Thomas. Norton will never cooperate with any of us new folks. You're the only one who might be able to get him to let us use that land!"

I agreed. "You may be right, Ken. I'll try to see the old bird again in a couple of days."

But when I called Sam Norton two days later he wouldn't even answer me civilly on the phone, but cut me off abruptly as he realized the nature of my conversation. I dropped him a note, too, several days after that, not with much hope, but thinking it might be a more effective method. He ignored it.

I ran a diplomatic plea for the land in a boxed item on the front page of the next issue of *The Clarion*, which I knew from long experience old Sam read column by column. There were no results.

At the monthly meeting of the managers of the teams, held at the junior high school, near the firehouse, some of the men wondered whether we should run the League that summer.

"Let one kid be run over near the field and we'll never hear the end of it!"

The words of the speaker brought a silence over the whole group. Most of the men had put long hours in working on the field the first year, giving up much of their own recreation. The league, I felt, was like the schools and churches and the volunteer fire department when it came to moulding a total community, a typical American community.

In the silence the faces of the men were disturbed, concerned. Nearby there was a brilliant flash of lightning from a gathering storm. The rumble of the thunder overhead seemed a fitting confirmation of the last man's gloomy remark.

And just then, breaking into our reflections pointedly, dramatically, the fire siren began to wail. Some of the men, volunteer firemen, "vamps," instinctively jumped to their feet. They were out of the school before you knew it, racing to their truck at the firehouse nearby. As I made for my car to cover the blaze, I already heard the heavy cough of the fire engine's motor, and as I jumped into my seat the red behemoth pulled out of the firehouse, men clinging to her back platform.

It seemed poetic justice. The blaze was in old Sam Norton's place. A bolt of lightning had struck the right rear wing of his "ancestral mansion," as one of the new folks called it. And Sam was standing there, watching tight-lipped, adamant, as the vamps unrolled their hoses and went to work trying to extinguish his blaze.

For a few moments I stood fascinated by the fire, despite the fact that I've covered more than my share out here in the country

(Continued on page 27.)

The Disciplined Life



"Where the Scriptures Speak . . ." by the Editor

**Scripture: Matthew 7:13-14;
Luke 15:11-24.**

OUR generation will be a very interesting one for future historians to discuss. Outwardly we live in an age of precision, while lack of discipline in the inner life becomes widespread.

This is an age of precision tools. We measure clearances in millionths of an inch and we measure time in thousandths of a second. The machines we build and use will not work unless we adhere to these strict standards. There is no room for guesswork in the industrial world today.

Perhaps it is because of this necessity of complete accuracy and conformity during the period between the two times that the time card is punched each day, that causes so many people to feel they should let down, or let loose, during their free time. I cannot give a full discussion of the social issues of our time which have led to record numbers of all sorts of crime and delinquency. Neither can I criticize all the reasons for this condition that have been offered by the sociologists and the theologians. I do think that the constant pressure in the workaday world does have its effect upon the persons who are not quite strong enough spiritually to work hard at the business of living the good life.

The lesson today has to do with the disciplined life. I have an idea that the people in Jesus' day could give just as ready excuses as we do for their personal shortcomings. The religious law was exacting and many there were who found its demands too much. Everyone knew that there were penalties for breaking the law, but there was not much of a concept of any opportunity for rehabilitation.

Jesus used the familiar expression of the "narrow gate" and the "wide gate." (Matthew 7:13.) Here we have the clue to the solution of the problem at once. The good life does not come about automatically. It requires effort. Discipline must be exerted by an individual upon his own life. It is easy to follow one's animal instincts on his lowest level; "the way is hard that leads to life." (Verse 14.)

We would like to have it just the opposite from that. As the old pun has it, we would like to be "good for nothing." We cannot have it this way. It is easy to destroy oneself; it is so hard to lead a disciplined life that "those who find it are few."

Why should we have not been made just opposite to the way we

are? Shouldn't it be extremely easy to develop a good life and difficult to destroy ourselves? Compare the growth process of an oak tree and crab grass, and perhaps you will have something of an answer.

The details of the parable of the prodigal son are too well known to need repetition, point by point. Taken together, they show quite clearly the point of the lesson today. There is only one reward for an undisciplined life. That is to say, in the terms of this world there is only one reward. With God, there is another. That is what Jesus was teaching in this parable.

The younger son in the parable was not unlike many boys in every generation. Things were going too slowly. As the younger

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JUNE 12, 1960

The Scripture

Matthew 7:13-14

13 "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

Luke 15:11-24

11 And he said, "There was a man who had two sons; 12 and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. 13 Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. 14 And when he had spent everything, a great famine arose in that country, and he began to be in want. 15 So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine.

16 And he would gladly have fed on the pods that the swine ate; and no one gave him anything. 17 But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! 18 I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me as one of your hired servants.' 20 And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' 22 But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; 23 and bring the fatted calf and kill it, and let us eat and make merry; 24 for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry."

one in the family, he had nothing to look forward to for a long, long time. Ultimately I think the law was that he would inherit one-third of his father's estate. Then he could go ahead living the same type of stern, disciplined life that his father was leading. At the moment it did not seem to be worth waiting for. Perhaps we shouldn't descend to so much modern slang in a Sunday school lesson, but we have a phrase here that fits the situation completely; he decided "to live it up."

The older version says that he soon spent all his money in "riotous living." The RSV translates it, "loose living," which is more accurate. There is definitely the inference in the text that he lived an immoral life, as well as a useless one.

The parable is very pointed.

For a Jew to come to the place where he had to feed swine would have been bad enough. This young man would "gladly have fed on the pods that the swine ate." (Verse 16.) He was really down and out. Then he had a horrible thought. Even his father's servants were better off than he was. (Verse 17.)

At this point, the young man had enough of his early discipline left to make the only decision that would save him. He would confess his sin and ask his father to take him back as a servant. There is not the slightest hint of any trickery here. The young man is truly penitent. In this spirit he made his way back to his father, barefooted.

Now the parable has a turn toward a pleasant ending. The father had simply one thought: "This my son was dead, and is

alive again." (Verse 24.) We know that later on the older brother showed his dissatisfaction and, therefore, in his way he also was leading an undisciplined life. His rules were not broad enough to include forgiveness.

To return to the conditions which I suggested in the opening paragraphs, it is difficult for many people in our time to understand a God like this. But that is the purpose of the parable. We are the prodigal sons, and God is the father at home. Contrary to what we would expect, if we got what we deserved, God stands ready to receive the truly penitent sinner.

Don't make the mistake of thinking that you have to get low enough to be hungry for what the hogs leave behind before you need to repent and turn toward home.

We do not treat a sinner in the Christian Church by condemning him and isolating him from us. We treat him with love and compassion, just as Christ treated the woman who had been charged with great sin by the Jews. None of us, I am sure, would have the courage to "cast the first stone," after examining our own life honestly and seeing our own sin.

The Alcoholics Anonymous group have done a thrilling work with men and women who have the disease. They have placed the arms of love around their friend in the hellish grip of the habit and slowly pulled him out of the mire. No condemnation, no stone throwing, just the witness of love from ones who had been along the same path before. Here is the redemptive principle in action. The Church is the vessel carrying this principle in all of life.

This redeeming love is not applicable to intemperate drinkers alone. It is God's unique way of dealing with all sin. Your church school class, men's or women's Fellowships should be a vessel of this redeeming love. Here in this fellowship is God's redemptive design being etched in the lives of his children.



Meaning for Today

William J. Hadden, Jr.

OUR lesson today goes beneath the simple problem of intemperance. I believe its point is on our reaction to the offender. How should we treat him? Or, better, how can we help him?

Jesus gave us a quite clear and obvious pattern for the treatment of one who has lost the discipline of life. It is utterly simple—woo him back to his better self with a love centered in his own need; a self-giving, forgiving, and deep-reaching love.

We had a minister friend who had a very capable businessman in his congregation to become a victim of drink. He was quickly going down the road to ruin. All his friends had deserted him, his family felt shamed. He had gotten to the gutter when the minister was called in. For months this minister followed him, al-

ways at his side. Getting up sometimes at three A.M. to look for him, he would make the rounds of the most questionable places in town. He would usually find him in a drunken stupor. With tenderness he would bring the man to his home or his own home. One day, quite suddenly, the alcoholic quit his drinking and is to this day a sober community leader, a fine husband and father. He will tell you it was the love and concern of his minister, a good shepherd, responsible for his change.

We have learned as part of the experience of the race that one doesn't control the discipline of a man by harsh punishment or by ostracizing him from "respectable" company. Only love can heal the broken wings of the fallen angel.

● New Constitution Also Provides Delegate Assembly Kentucky Unification OK'd at Convention

GEORGETOWN, Ky.—Unification of the work in Kentucky and formation of the Kentucky Association of Christian Churches was assured by addition of a new constitution at the 125th Kentucky Convention of Christian Churches.

The convention met here in the First Christian Church April 26-28.

Franklin R. McGuire was host pastor. More than 4500 were registered for the convention.

The new constitution brings into a structural unity the Kentucky Christian Missionary Society, the Kentucky Christian Women's Fellowship and the Kentucky Convention of Christian Churches.

The document had previously been endorsed by the Boards of the state society and the Christian Women's Fellowship.

A delegate convention and a delegate council, composed of representatives from the districts of the state, are provided in the new organization.

The Georgetown convention was presided over by laymen, co-presidents Harley B. Fisk, Florence and Mrs. R. O. C. Green, Bowling Green.

Robert Kirkman, minister of the Edenside Christian Church, Louisville, was elected president of the Kentucky Convention for 1961. Mrs. Russell Woodward, Lexington, and Dr. Robert Houston, Eminence, were named vice-presidents.

Re-elected as officers of the convention were James A. Moak, general secretary, Lester D. Palmer, treasurer, and Miss Gladys E. Sheer, recording secretary.

Decade Program

A tentative program for the Decade of Decision was adopted by the convention, with plans launched for a visitation of 650 churches by 200 churchmen between Nov. 11 and Nov. 25. State-wide goals include underwriting the purchase of the new state office building, purchasing, developing and maintaining camp sites in strategic areas, providing for a Campus Christian Life program on at least eight out of 24 college campuses and organizing at least 25 new congregations.



LESLIE R. SMITH, minister of the Central Church, Lexington, presents James A. Moak, general secretary of the Christian Churches of Kentucky, a purse for passage for himself and his wife to attend the World Convention of Churches of Christ.

An original historical drama, "The Path of Glory," was presented on the opening night of the convention. Written by John Smith Alexander, a student at The College of the Bible, the drama was presented by students of Transylvania College and directed by Edwin R. Hansen, Director of Speech and Drama, Transylvania.

Convention Speakers

Convention speakers included Wayne Bell, Dale Fiers, Mrs. Warren Hastings, Mrs. James D. Wyker, Barton Hunter, Loren Lair, Richard M. Pope, and Dr. Frank Dickey, president of the University of Kentucky, a member of the Woodland Christian Church, Lexington.

A surprise event of the convention was the presentation of a purse for passage for himself and his wife to attend the World Convention to James A. Moak, general secretary of the Christian Churches of Kentucky.

Ninety-five men and women from Kentucky are registered for the World Convention, the assembly was told by H. B. Holloway, World Convention transportation chairman. Miss Lucille Million is the state registrar for the world meet.

BULLETIN (Indianapolis)—William L. Harper of Hamilton, Ill., has been named the Disciples' Rural Minister of the Year.

● Convention in Lubbock

Delegate Assembly Is Approved in Texas

LUBBOCK, April 29.—The Texas Convention of Christian Churches, for many years a mass meeting, was converted to a delegate assembly in a vote that had been in the making for six years.

Fewer than 100 stood to vote against the change in a special business session of the state convention's 73rd annual assembly here.

Under the convention's old pattern of organization, every person who registered has been eligible to vote. In the future, only the official delegates of congregations will have voting privileges.

3 Voting Delegates

Amendments to the convention's constitution and by laws approved by the assembly give each congregation three voting delegates.

Churches that have more than 100 resident members will be entitled to another delegate for each additional 100 members or major fraction thereof.

Each organization serving as an agency of the convention will be allowed three delegates with full privileges.

Council Upheld

The National Council of Churches, lashed by an Air Force manual and accused of Communist tinges, received a vote of confidence Saturday from the 73rd annual assembly of the Texas Convention of Christian Churches.

In its final business session at Lubbock's Municipal Auditorium, the assembly passed a resolution affirming its faith in councils of churches at all levels.

Apostles of Discord

Approved without opposition, the resolution points out that "apostles of discord" have attacked the National Council of Churches and that the leaders and members of various councils "have been charged with being unfaithful to their churches and their country."

A report of a Commission to Study Means for Coordination of Brotherhood Work in Texas recommends that "various state boards and agencies be asked to share in study and conversations regarding the need for restructuring of the brotherhood work... looking toward unification."

**United Society and National Christian
Missionary Convention Announce Merger**

United Society, Negro Convention Merging

INDIANAPOLIS—Merger of national program, services and staff is being announced jointly by The United Christian Missionary Society and the National Christian Missionary Convention (NCMC).

Action approving the merger was taken on April 27 and 28 by a national board representing the NCMC upon its authorization by the NCMC annual assembly. Similar action was taken May 11 by the Board of Trustees in behalf of the United Society.

The Convention represents 587 congregations in 27 states with a total membership of 82,000 Negro Disciples.

The form of the merger "enabling act" was determined by a joint negotiating committee representing both groups. The merger is related to a continuous study, over a period of four years, regarding program, services and staff of NCMC.

The Dallas assembly in 1959 of the NCMC set up amendments to its constitution and by-laws in light of the proposed merger. These would become effective July 1, 1960. The United Society's Board of Trustees considered the matter in March and May meetings this year.

High lights of the merger are seen as follows:

ONE.—The NCMC transfers to the United Society its program and services designed to assist the local church and its staff commissioned to carry out this program. The transfer becomes effective July 1.

TWO.—The NCMC would retain its annual assembly for a "fellowship" convention, but not as a program group, "as long as there is a felt need for such a fellowship."

THREE.—E. J. Dickson will continue as executive secretary of the NCMC with the understanding that time to render this service will be contributed by the United Society without cost to the NCMC.

FOUR.—That Unified Promotion be requested to assume responsibility for financial approaches to NCMC churches and auxiliaries with the understanding that an amount equal to the support that has been given by said churches to the National Christian Missionary Convention be assigned by Unified Promotion to the United Society; and, that the convention, henceforth, be financed

through and by registration fees, offerings at the assembly; gifts, sales and earnings from permanent assets from the National Christian Missionary Convention.

FIVE.—That agencies giving financial support to the NCMC will be asked to transfer this support at the present level to the United Society for a transitional period.

Some 400 to 500 Disciples congregations among 8,000 local congregations in the United States and Canada are now bi-racial or multi-racial, according to a recent survey. Some 2,000 congregations have expressed by written resolution or in some written form their willingness to welcome persons of other races, the survey shows.

**New Constitution Is
Approved in Nebraska**

The 97th Annual Convention of the Nebraska Fellowship of Christian Churches was held in Alliance April 27 through May 2. A new constitution was approved for a year's trial.

The constitution is aimed at furthering unification within the structure of the Nebraska Fellowship of Christian Churches. The tentative approval was given with a few dissenting votes.

It will be up to the 1961 convention, to be held in Hastings, to vote on final adoption of the constitution.

The constitution is the product of 24 months' study by a special committee headed by Carl Burkhardt, Jr., of Lincoln.

The convention elected Ellis J. Votaw of Fairbury as president; Mrs. T. J. Hubbell, Lincoln, vice-president; Paul Morris of Unadilla, secretary, and Marion Morton, Beatrice, treasurer.

K. Edgar Harris, Alliance, was elected chairman of the Christian Education Department; Mrs. Cecil Hughes, Beatrice, was named to the chairmanship of the Christian Women's Fellowship; and Dale Wright of Elm Creek, chairman of the Christian Men's Fellowship.

**THE CHURCH
WITHOUT A NAME—**

(Continued from page 5.)

my fellow Christians think? What would the denominational people think? What would the Lord think?

With the proper handling of the situation brought on by such a simple sign reading The Church, our contention that the church is not a denomination may be better accepted. When we denominate a thing we give it a name. When we give the Church of God a name we make it a denomination. (Check these terms in your dictionary.) As long as we imply by our signs that the Church is another denomination, the world is going to pay little attention when we say, "the Church of Christ is not a denomination."

For the honest, sincere people who seek Christ but wish to remain disassociated with any denomination, a sign, The Church, certainly would be a clear light in the religious confusion they find themselves in.

There is nothing wrong with the phrase, "the Church of Christ." In fact it is scriptural as we learn in Romans 16:16. But when we make this the official name of the Church have we not given the Church a mechanical, legalized title which contradicts the letter and the spirit of Christianity as R. C. Bell says? Have we not given the church of the Lord a stereotyped name with connotations with shades of denominationalism?

The next time you pass through Frederick, Oklahoma, you will more than likely see a new sign, The Church of Christ. Some of the Christians would fight anything else. However, I plan to instill into the minds and hearts of those who listen to me that this is not the name of the Church but it is simply a phrase that describes Christ's ownership of his Church.

Big Congolese Idea

By H. Parr Armstrong

"I got a big idea!" said a Congo Christian in 1956.

"Instead of giving our gifts into one church fund, and then giving what is left over to missions and evangelistic work in other areas, let's do it another way for next year. When our offerings come in let's divide the amount equally into two different boxes, one for the church and one for world outreach."

The new plan came up in a committee meeting of the Lotumbe church in the Belgian Congo, far in advance of the giving program in the Decade of Decision. When the bold new step was presented to the church board of about forty nationals it induced increased emotion. Finally, things simmered down, getting still even to a whisper.

"What did they decide to do?" asked Dr. John Ross.

"Oh, don't you know?" said one of the board members. "They decided to try the new plan for a year, and they also voted to raise the preacher's salary."

Once this policy was adopted the Christians at Lotumbe learned to give equally, as much for others as for self. They divide their offerings each Lord's day into two separate funds. Never are the two offering boxes put together, and never to they borrow from one to swell the other for special needs. At the end of the first year John Ross said they had 6006 francs (\$120.12) left over in the current expense box.

A hundred miles up the fast flowing Momboya River from Coquilhatville is the famous Lotumbe area, about sixty miles square, now renowned because of the "Monganga" TV film.

Cordiality greets you as you climb the river bank of this rustic area. In 1958 there were 140 preachers, teachers and leaders among the 16,000 Christians in the district. Founded by Ray Eldred and Dr. and Mrs. Louis Jaggard in 1910, this mission now has 36 schools and 196 meeting places.

Drop by the drum shed at nine o'clock Sunday morning and you

H. Parr Armstrong, former director of men's work for the Texas Christian Churches, has been in educational evangelistic work since 1950. A world traveler, he frequently lectures on stewardship, missions and the devotional life.

see four adolescent young men holding their sticks ready for the signal to beat. These large hewed-out logs, with slits in the tops, are telegraph instruments, a part of the extensive relay system for ages. Some say these drums can carry a message a hundred miles distant in two hours.

On Sunday it is another beat, sounding a divine code—*drumming for God*. The first lad begins, followed by the second, then the third and fourth. And a half hour later you see dignified men and gracious ladies, anxious youth and enthusiastic children marching to church, gathering into a large building to declare the Christ to all in the area, and to tell us back home that they have already reached the Decade of Decision ideal of a 50-50 budget.

With great pride we survey this area where 550,000 nationals live, where 6,760 were baptized last year, and where no other Protestant church is at work.

What about our giving in the States? Last year only one dollar out of seven in our churches at home went for missions and benevolences. The next step is to increase world outreach so it will be one dollar in five; then one dollar in four; then one out of three; and finally, by 1970, one dollar out of two that we place in the offering plates will go for others.

Will those Christian friends in the heart of Africa's richest colony carry on?

"As much for others as for ourselves!" This was to be the policy developed in Congo. It was a big idea! What a big ideal for a single soul in the hinterland of Africa!

Thank you, friends in the Congo, for helping to teach stewardship to other brotherhood churches.

• Brotherhood News

Centennial in Illinois

POLO, ILL.—Pine Creek Christian Church near here will observe its Centennial anniversary on July 9 and 10.

A basket dinner will be served

at noon on Sunday and teas have been planned for Saturday and Sunday afternoons during the observance.

Accommodations will be provided for those coming from a distance and wishing to stay overnight.

Virginia Dedication

ROANOKE, VIRGINIA—Bethany Church here dedicated its new education-fellowship building March 27.

H. Myron Kauffman, executive secretary of the Virginia Christian Missionary Society, was dedication speaker.

The new building of Catawba stone joins the sanctuary building at right angles. The first building was completed in 1947. The congregation was organized in 1944.

The \$78,000 new building contains 7,048 square feet of floor space. Included in the 2½ story structure are eight classrooms, minister's study, church office, fellowship hall, kitchen, Scout room, six rest rooms and utility rooms.

Architectural sketches were originally prepared by Rollin V. Mosher of the Board of Church Extension, and he and Charles J. Betts served as consulting architects. Local architect was Richard Guerrant of Guerrant and Mounfield in Roanoke.

Building fund campaigns were conducted within the congregation to underwrite the cost of the building in 1956 and 1958 by the Board of Church Extension.

A. H. Ager served as chairman of the building committee. Clifton C. McCoy is in his tenth year as minister of the church.

Cleveland Leadership

Ben Leach has been serving as interim pastor at Lake Shore Church in suburban Cleveland since Austin Coe left the pastorate there April 1. William L. Burner is serving Franklin Circle Church, Cleveland, in a similar capacity since April 1, following Ernest L. Harrold's pastorate there.

Richard Stadelman, minister of the Perry, Ohio, Church the past two years, has resigned effective August 15. He has accepted a scholarship for study in a graduate school program in philosophical theology at Tulane University, New Orleans, La.

North Eaton Church at Grafton broke ground on May 1 for a \$50,000 building addition. On Palm Sunday Shaker Heights Church dedicated a new wing to its building.

—CLYDE H. EVANS

Mission Accomplished

BAKERSFIELD, CALIF.—Members of the Second Christian Church recently completed their building fund campaign. Their goal was \$25,000 and they raised \$29,007, which is to be paid within a period of two years.

William T. Percy and Harold Watkins of the Board of Church Extension met with the campaign council during the period of preparation and kick-off dinner which was held April 3.

Charles Betts, architect for Church Extension, had previously met with church officers and drew up plans and recommendations for an over-all church building program.

Work will soon begin on the construction of an all-purpose first unit, part of an eight-building, campus arrangement plan. The two-year-old church of 158 members owns a seven-acre site in southwest Bakersfield.

Indiana Revival

UNION CITY, IND.—Jack E. Sanders, Provost of Christian Theological Seminary, conducted a preaching mission at the Christian Church here April 18-22.

The meeting was designed to bring the congregation to personal dedication as they approached the May 1 dedication of the new building and the Every Member Canvass on April 24.

C. G. McCallister, now in his sixteenth year as pastor, is leading the congregation toward a unified budget which calls for a continuation of the building fund pledges into the current Sunday-by-Sunday giving.

Going to Denmark

DES MOINES, IOWA—Laird Thomason, a pre-ministerial student at Drake University and son of Mr. and Mrs. Frazer Thomason, pastor of Wakonda Christian Church here, has been appointed for a July service project in Denmark.

The project is sponsored by the National Student Christian Federation, an arm of the World Student Christian Federation with offices in Geneva, Switzerland, and the National Council of Churches.

An "Ecumenical Work Camp," it is primarily designed for college-age men and women who wish to contribute their summer in some form of labor and service, and to pay for the privilege. Laird leaves New York June 11.—BRUCE C. MOSHER

Pictorial Display of Church's History



MAJOR EVENTS in the 56-year history of First Christian Church, Port Arthur, Texas, were seen in pictorial sequence April 24, when members gathered in the church's fellowship hall and dedicated a new historic center. The center is composed of a series of framed 8 by 10 prints portraying significant events in the life of the church dating from 1904. One picture is an enlarged reproduction of a small print, showing charter members of the congregation in 1904. The project was made possible through the gift of an anonymous donor.

Convention Gift

SEMINOLE, OKLA.—First Christian Church here surprised its minister and his wife, Mr. and Mrs. Joe M. Wilson, with a reception in honor of their 22nd wedding anniversary.

Held during a Sunday evening fellowship hour, the honored guests received several personal items of clothing and a cash gift to assist them in financing their trip to the World Convention and a tour of the Holy Land.

CAMPUS CAPSULES

● BETHANY, W. VA.—Mrs. Lotta Ackley Calkins, Winter Park, Fla., has established a \$10,000 scholarship endowment fund here at Bethany College to assist youth going into full-time Christian service.

● LEXINGTON, KY.—A collection of art objects, including paintings by Kentucky artists Robert Burns Wilson and Paul Sawyer highly valued by local collectors, has been given to Transylvania College here by Mr. and Mrs. C. E. Buckley of this city.

● MANHATTAN, KAN.—Over 200 alumni and friends attended the recent T. H. Johnson Memorial

Lectureship here at Manhattan Bible College. Featured speaker was James G. Van Buren, pastor of Central Christian Church, Pittsburgh, Pa. Others who lectured included President W. F. Lown, Professor James B. Carr, Willis Schnelle and Melvin Poland.

● ENID, OKLA.—Dr. G. Edwin Osborn, professor of practical theology at the Graduate Seminary here, has had a new book published titled, *The Glory of Christian Worship*. The 84-page edition deals with various aspects of worship.

● FULTON, MO.—Newton B. Fowler, chaplain of William Woods College here, was the guest speaker at South Street Christian Church, Springfield, Mo., as part of youth Week observance. He also spoke at the youth banquet held by Compton Heights Christian Church in St. Louis, Mo.

● ENID, OKLA.—The 28th Annual Tri-State Music Festival was held here May 5-7 with Dr. Milburn E. Carey of Phillips University as the festival director. The largest music festival of its kind, sponsored jointly by the university and the city of Enid, the event attracted more than 10,000 high school youth.

CAMPUS COVERAGE

Ministers' Workshops

FORT WORTH, TEXAS—Two professors in Texas Christian University's Brite College of the Bible were guest speakers at special ministers' workshops in April.

Dr. Charles F. Kemp, professor of pastoral care, conducted a three-day Workshop in Pastoral Care in Houston April 25-27. It was the seventh annual workshop sponsored by the Council of Churches of Greater Houston.

Dr. Kemp, a columnist for *The Christian*, delivered a series of lectures on "Creative Pastoral Ministry in Your Church." His talks dealt with special problems in the area of the handicapped, gifted and retarded; guidance in the church; the use of community agencies for referrals; and the relation of pastoral counseling to preaching. The workshop was held at the First Christian Church in Houston, John Knowles, minister.

Dr. Harold L. Lunker, professor of Christian ethics in TCU's Brite College of the Bible, was a guest speaker at the annual Ministers' Workshop conducted by Bethany College in West Virginia April 25-26. He delivered two lectures on "Pioneer Disciples' Political Ethics." A recognized authority in this area

and author of "The Political Ethics of Alexander Campbell," Dr. Lunker is also the author of three other books, the last of which, *The Biblical Basis of Christian Social Responsibility*, was published by Bethany Press.

Seminary Lectures

LEXINGTON, KY.—The Eighth Annual Spring Lectures of The College of the Bible were given this year by Dr. Vernon McCasland, professor of Religion at the University of Virginia.

Using the theme "Jesus, Yesterday and Today," Dr. McCasland spoke for five separate meetings. A New Testament scholar, he has two books already published and a third, *The Religion of the Bible*, just coming from the press.

He is an elder and chairman of the board at Park Street Christian Church, Charlottesville, Va.

Held in conjunction with the lectures, April 18-21, was the Southeastern Consultation on The Ministry and the Church. Sponsored by the Christian Ministers of Kentucky, the series of meetings included lectures, panels, discussion periods and an evaluation session all concerned with current problems of the ministry and its relation to the church.

To Seminary Council

ENID, OKLA.—Rolland H. Sheafor, vice-president and secretary of the Board of Church Extension, has been appointed to the Graduate Seminary Council of Phillips University, according to an announcement made here recently by President Eugene S. Briggs.

Mr. Sheafor, a graduate of Phillips, will share with other religious leaders in the responsibilities for programming the seminary's growth and development over the coming years.

Leaves Milligan

MILIGAN COLLEGE, TENN.—Dr. Byron C. Lambert, chairman of the area of Humane Learning here at Milligan College, has been appointed academic dean of Simpson College, Indianola, Iowa.

Dr. Lambert, a Disciple, is an ordained minister and the son of a Disciple minister. He received his B.A. and M.A. degrees at the University of Buffalo, his B.D. degree from Christian Theological Seminary, and his doctor's degree from the University of Chicago.

Urging Bible Reading

ORANGE, CALIF.—The Men and Women's Bible Class of First Christian Church, Santa Ana, Calif., annually sponsor a Bible reading contest here at Chapman College for ministerial students.

First prize winner of a \$100 scholarship this year was Robert Hall of Sanger, Calif., and second prize winner of a \$50 scholarship was Rex Reeder of Whittier, Calif.

The contestants all read the same selected verses from the Old Testament and read from memory twenty verses of their own choice from the New Testament.

Midway Honoree

MIDWAY, KY.—Miss Dana Caudill, Whitesburg, Ky., a student at Midway Junior College, was awarded second prize at the Kentucky Federated Woman's Club, Sixth district meeting, in a contest held at Richmond.

Miss Caudill is an art student under the direction of Mrs. Dorothy Cox, art teacher at Midway Junior College. Her entry was a charcoal and ink drawing, mounted on masonite, entitled "Double Light." She was sponsored by the Midway Woman's Club.



ATOMIC EQUIPMENT valued at \$5,000 has been given Phillips University by the Continental Oil Co., Ponca City, Okla. This gift has enabled the university to inaugurate an atomic laboratory course. Steinar Huang (standing), instructor, is explaining use of the equipment to Laddy Denny. Denny is the son of Dr. Cecil A. Denny, staff member and chaplain of the university.

NEWS CAPSULES



FORTY YEARS as church organist called for "Lora Clocksin Day" at First Christian Church, YAKIMA, WASH. Serving with seven different pastors and eleven choir directors, Mrs. Clocksin began her duties in 1920 when she played for a six weeks' revival service.

✠ Herbert L. Reid, minister of SOUTH PRINCETON, MAINE, Church of Christ (Disciples), was the guest preacher for Air Force Regulation Annual Mission held at the Dow Air Force Base, Bangor, Maine.

✠ Harsh J. Brown was installed as minister of Fellowship Center Church in ST. LOUIS, MO., on May 22. B. L. Barnes, minister of Afton Christian Church in St. Louis, was the speaker for the occasion.

✠ Broadmoor Christian Church, HOUSTON, TEXAS, recently received over \$28,000 in building-fund pledges on a goal of \$20,000. The congregation is planning for a new sanctuary and a remodeling of present facilities. Robert W. Fink is minister.—Gayle Harris.

✠ First Christian Church, EDWARDSVILLE, ILL., completed a building-funds campaign recently and exceeded the goal of \$22,500 by \$3,000. The estimated cost of the congregation's new building is \$92,000. Eugene K. Lamport is the minister.

✠ At the end of 1952 there were 4,371 members of the Pension Fund of Christian Churches whose average age was 45 years, it was reported in INDIANAPOLIS. At the end of 1958 there were 5,136 members who averaged 44.2 years of age. This apparently small decrease in average age of the insured meant almost a million dollars less required reserve funds.

✠ A preaching mission was held at First Christian Church, PARIS, MO., March 20-27 with

Mr. and Mrs. Lawrence C. Carty in charge. Four were added to the church. Recently the Paris church, through the CYF, redesigned a former storage room into a prayer chapel. Assistance was received from the congregation and community with gifts memorializing a CYF'er, Edith Jo Ess, who drowned last summer.

✠ The Christian Youth Fellowship of Spring Branch Christian Church, HOUSTON, TEXAS, sponsored early worship services at the church during the week preceding Easter. The early services were designed primarily for the high school youth who live in the community.—Gayle Harris.

✠ Christian Endeavor's Citizenship Convocation for youth will be held in OTTAWA, ONTARIO, July 1-3, according to announcement made recently by Delno W. Brown, citizenship director of the International Society of Christian Endeavor, and a Christian Church minister. The featured speaker at the convocation will be Right Honorable John G. Diefenbaker, prime minister of Canada.

✠ F. Gwynne Cook began his 13th year as

minister of First Christian Church, NEW BEDFORD, ILL., on March 18.

✠ At the last service of his ministry with the Kearny Mesa Christian Church, SAN DIEGO, CALIF., on March 13, John Wesley Runyan, was presented with the "honored minister" pin by members of the congregation. Mr. Runyan has completed 43 years in the pastorate, the last two of which were with the Kearny Mesa Church, which he was instrumental in establishing.

✠ The Christian Churches at Edwardsville and Sunset Hills in WYANDOTTE COUNTY, KANSAS, recently completed a church school attendance contest which lasted for seven Sundays. Each group won three times and tied on the fourth. Both congregations established all-time attendance records. Fred Paxton is pastor at Sunset Hills and Donald Dunn is the minister for the Edwardsville church.

✠ The Loyal Partner's class of the JEFFERSON-TOWN, KY., Christian Church held a triple-featured program on March 23. To accommodate the attendance the affair was held in the community building. A supper was served with the proceeds going to the church's building fund. A sports wear style show was conducted and a radio program, "Coffee Call" was recorded and broadcast over a local radio station. The church sponsored nightly services with various speakers during the week preceding Easter.

The Close of Another Benevolence Year

INDIVIDUALS CHURCHES
CHURCH SCHOOLS
WOMEN'S FELLOWSHIPS
YOUTH GROUPS

WE EXTEND OUR SINCERE THANKS TO EVERYONE
who made any kind of contribution to our welfare during the year!

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(Disciples of Christ)
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Custodian 35 Years

Aaron Chamberlain Day was observed at First Christian Church, Traverse City, Mich., as the congregation honored the man who had served the church as custodian for 35 years. A special certificate of award for Meritorious Service was presented along with other gifts.



A member of the local church, he served under five different pastors.

ORDINATIONS

Dan Earl Bailey

KANSAS CITY—Dan Earl Bailey was ordained to the Christian ministry at the Community Christian Church here, March 20.

Participating in the ordination were Frank Johnson Pippin, Community Church minister, who presided and delivered the charge to the candidate; Lester B. Rickman, general secretary of the Missouri Association of Christian Churches, who delivered the ordination sermon; Caspar C. Garrigues, retired Chris-

tian minister, who gave the ministerial prayer; and John M. Darling, chairman of the Official Board, who assisted in the laying on of hands.

Mr. Bailey had served for two years on the Community Church staff as youth director and was named an associate minister concurrently with his ordination. A native of Wichita, Kan., he received his bachelor of arts degree at Wichita University and is scheduled to receive his bachelor of divinity degree from Central Baptist Seminary, Kansas City, Kan., in June.

Paul C. Redmond

WOODWARD, IOWA—Paul C. Redmond, a January graduate of The Divinity School, Drake University, Des Moines, was ordained to the Christian ministry at First Church here on April 3. Dr. Charles B. Tupper, professor of Applied Christianity at Drake University, delivered the ordination sermon. Others who participated in the service were Loren E. Lair, Des Moines; Donald Gill, Ottumwa; and D. Wright Lunsford, Omaha. On May 1 Mr. Redmond became associate minister and director of religious education at First Church, Omaha.

Jerry Lynn Holden

HARRISBURG, ILL.—Jerry Lynn Holden was ordained to the Christian ministry on April 10 at First Christian Church here. Prof. Robert E. Black, of Johnson Bible College, delivered the ordination message. Elders participating were Frank Gray, W. E. Witten, Paul Roberson and J. L. Miller. Minister Glen W. Daugherty gave the charge. Mr. Holden graduated from Johnson Bible College May 13.

William Shive

CANTON, OHIO—William Shive was ordained to the Christian ministry here at First Christian Church on April 3. A graduate of Milligan College, Milligan, Tenn., last June, Mr. Shive is the assistant minister at the Church of Christ, Sciotoville, Ohio. Dr. Beauford H. Bryant, professor of religion at Milligan College, gave the message for the ordination service.

● Construction has begun on the new sanctuary of First Christian Church of Tulare, Calif., where J. Richard Friedline is minister. Architect for the \$300,000 building is David R. Harkness.

RELAX . . .

Embarrassed

The Rev. John Leng has been amused, and "The Observer" has been somewhat embarrassed by the number of congratulatory messages he has received since the announcement of his resignation as associate secretary of the Board of Home Missions.

—"The United Church Observer"

• • •

Will It Go Home?

Little Bo-peep mis-parked her jeep
And didn't know where to find it.
She hadn't gone far when a tow-away car
Rushed by with hers behind it.

—CARL R. BROWN

• • •

Bright Sayings

A little girl ran gaily down the stairs one morning but her feelings changed to sad concern when she met her mother whose face was trouble-shadowed like a cloud.
"Mommy," asked the child, "aren't you happy?"
"Certainly I'm happy," snapped her mother.
"Well," said the little girl. "You haven't told your face yet."

MARLENE KURKOWSKI

• • •



"It SHOULD start, Dad. I just filled your water tank."

THE CHRISTIAN

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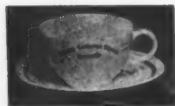
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by Donald R. Jarman

Minister Church of Christ (Disciples)
Kirkcaldy, Scotland

Bring Your Walking Shoes!

BRING your walking shoes! That's a word of instruction I would give to anyone coming over here to the World Convention. No, there's not a bus nor a taxi strike, and also there are plenty of City Tour busses available with well informed and entertaining guides. But I have found that there is one good way to see a great city—walking!

Take some friend who knows the city or buy "The 'Getting Around' Index Map of Edinburgh" and start out on a stroll. Where to start? The ladies will want to do Princes Street and George Street with their shops, but Edinburgh is not just Princes Street.

To me the most interesting street is the one called "The Royal Mile." It runs down the center of "Old Edinburgh."

Old Edinburgh was originally built on a long sloping mound or ridge that falls off sharply to the north and south and gradually slopes downward from west to east. This mound is almost solid rock. The old city was built here and buildings erected that are up to thirteen stories high. What's so unusual about that? They were built anywhere from 200 to 300 years ago and many are still standing and in use today.

Come along now. Let's go for a walk. We will first take a look at the Castle which stands at the very top of the old city. For a shilling (14 cents) you can see the whole place and for a few pence extra you can join a guided tour with a guide who rolls his "r" with a proper Scot's burr. After we have seen the Castle we will come out and start our walk down the gentle incline. It's easier to walk down than up, you know. Our destination will be Palace of Holyroodhouse which stands at the other end of the Royal Mile. This beautiful old Palace is the Royal Residence for the Queen when she is in Edinburgh.

Then as we walk along, we will go in and out of many a close (alley or passage way) and door

which will take us back into court yards or between buildings of historical interest. We will have the feeling of being whisked back across many years, for much of the old has been kept in good condition by the National Trust for Scotland.

Names will come to our minds, names of people who once lived and worked and played upon this street: Johnson, Boswell, Burns, Adam Smith, Scott, Hume, Stevenson, Defoe, Smellie, Darnley, Bothwell, Rizzio, Knox, and, of course, Mary Queen of Scots.

This is not all there is to see in Edinburgh. I could tell you more but space does not permit. I hope our walk has sharpened your interest and that your visit will be not only inspiring but filled with the excitement of seeing different places in this historic city. So, bring your walking shoes when you come to the World Convention.

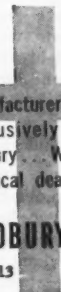
"Kraft Klases"

LONGVIEW, WASH.—Under the direction of the Membership Development Committee of First Christian Church here, the women of the congregation have organized "kraft klases."

Groups have been organized in leather work, basket weaving, metal work, mosaics, rug making, knitting and oil painting. Instructors for the classes, with one exception, are women of the church.

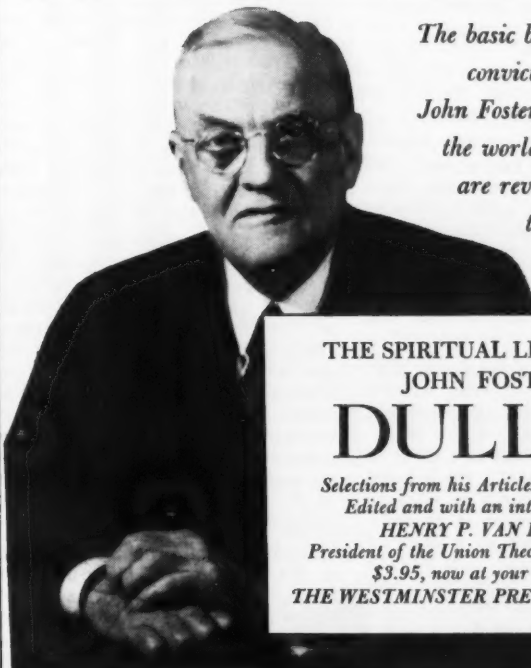
Twice a month, following the regular Tuesday morning Bible study, the classes meet. In addition, special groups have been organized periodically in upholstering, lampshade making, flower arrangements and planter making.

Recently the group sponsored a Hobby Fair. Mrs. Bill Russell is chairman of the Membership Development Committee.

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TOWARD A BETTER CHURCH

by Samuel F. Pugh

Ten Key Words of 1960

As the Disciples of Christ enter into a Decade of Decision on July 1, 1960, we ought to be cognizant of some important changes in the thinking of Christian groups. It is trite to say that we are living in an era of transition when every era is one of transition. It is important, however, that we recognize some of the changes that mark the new decade. For what it is worth, we offer ten words or ideas that seem to belong to this new era.

THEOLOGY. One of the most important concerns of 1960 is the relating of the things that we do, with the things that we believe. During the coming decade we will be reminded that architecture and worship and education and organization and service are all related to our beliefs about God, Jesus Christ, the Church, the world, and man.

SCHOLARSHIP. No longer are we willing to accept mediocrity in scholarship. We seek true knowledge. Research is a keynote of the new day. At maddening pace scientists seek to know more about the universe and its secrets. The church says, "Tell us those secrets regardless of what the facts may do to our preconceived ideas." The church dares to adjust its faith to the facts, knowing full well that the God of fact is still the God of man.

VOCATION. No longer can a Christian say, "A job is just a job." Vocation is a part of one's life. In a sense it is life. It is the fulfillment of one's highest capabilities. Vocation dignifies every menial task. In fact there are no menial tasks when one knows that his work is a part of the whole task and without him the total task cannot be achieved.

PERSON. "What is man that thou art mindful of him?" was written long before the time of Christ but that truth has come into new recognition. The individual is a child of God, sacred, important. He is loved by God and his worth is vital to God's plan. No longer is an individual merely a part of a mass of people; he is sought out by the Heavenly Father, recognized and loved!

FAMILY. All too long we have accepted the family as little more than the natural way of life. Now

we see the wisdom of God in using the family pattern as the ideal way for developing the best that is within us, indeed, for influencing society. We encourage family harmony, family devotions and family attendance at worship. On the basis of the family as the unit that God selected for his work, we accept the responsibility for the development of the Christian home.

LAYMEN. A whole new trend toward the application of the democratic principle is evident in the church of our day. The layman is given responsibility for program planning, for the making of decisions, and for much of the life and work of the church.

PURPOSE. Time was when we had an active program in the church for the sake of program itself. There were more meetings than the calendar could contain and we were proud of the beehive activity within the church. Now we are interested in the purpose of the church, the needs of the people, the meaning behind each thing we do.

CHURCH. There is a new emphasis on the meaning of the church. All of the other words listed here are involved in this interpretation. The church is coming into its place as a recognized part of society, with responsibilities in every area of life. With virility, vision and vitality the church takes its place on the current scene and recognizes itself as representing the will of God in the reconstruction of the world.

VOCABULARY. Many words change their meanings within a generation. A few years ago the word, "evangelism" had negative connotations in the minds of church leaders. "Revivals" had left their mark and the new evangelism had not yet emerged. In the new decade let us watch for new meanings in old words. The word "redemption" for example is coming into its own with an emphasis that carries the heart of the gospel to the mind of the Christian.

SPIRITUALITY. "The Spiritual Life Is All of Life." This concept is coming to be widely accepted. There is a noticeable hunger for something deeper than techniques of devotion. There is a yearning for better understanding of the Holy

Spirit, new enrichment in such current expressions as Christian quest groups, prayer vigils and special services of worship.

As we go into the 1960's there will be new emphases and re-interpretations of old concepts. Our task is to be aware of them, to recognize them when they come and to use our efforts to see that the right concepts are made a part of the Decade of Decision and of our daily lives.

Samuel F. Pugh is executive director of local church life of The United Christian Missionary Society, Indianapolis, Indiana.

Creative Administration

(Continued from page 9.)

One needs will-power, self-discipline, to be an administrator. Not only to avoid becoming enslaved to details, but to achieve any measure of efficiency. We need habits of precision, we need a sense of organization and efficiency and the ability to use tools and devices to achieve them, and we need good standards of mental hygiene to keep us at our physical, mental and emotional peaks.

There are problems inherent in how we see ourselves and how our boards and church members on the boards see us as administrators.

What is the minister-administrator? Is he an employee, engaged to carry out the policies of the board? Is he an executive, hired to see that the church members carry out policies and programs of the board? Does he have a responsibility which somehow puts him a little aloof from worldly concerns?

The minister needs to have a philosophy of his relationship to the church and needs always to keep clear in his own mind the priorities of his loyalties.

I suggest that the best administration occurs when the minister sees himself as a leader not exercising leadership but seeking to achieve and maintain it. When he sees his work as a process of direction, oversight, coordination and stimulation designed to carry out mutually agreed-upon purposes and objectives with economy and effectiveness, his relationships become more clear.

In this concept, administration becomes more than just paper work and files and indexes and mailing lists begin to reflect people whose needs and aspirations and potentialities we have been given the high privilege of ministering to. May we always minister to these, with Christlike spirit and personality, with wisdom and a willingness to sacrifice self as we seek to cooperate with others in finding and doing the will of God.

—Sam Norton and the Little League

(Continued from page 15.)

and back in the big town. Then I watched Sam Norton.

I wondered what was going through the stubborn old man's mind. Although not as limber as formerly, he had managed to bring out a few things. A large volume was under his left arm, a small picture, a painted portrait, clutched in his other hand.

My mind was racing. Was the book a family Bible, with the intimate records of the old marriages and births of the Nortons? Was the portrait one of Sam's ancestors, maybe the original builder of the large house?

The fire was racing through the old timbers rapidly. Suddenly Sam Norton broke for the front door of the house and disappeared in the smoky interior. What was in the mind of the old man I didn't know. Perhaps he had forgotten to bring out some other treasured possession.

At any rate he was in danger in that house now, in deadly danger. I cupped my hands and shouted to Ken Meeker, who, dressed in his vamp's helmet, boots and jacket, was atop a ladder pouring water into the place.

When the Little League president realized what I was shouting a strange look came over his face. I suppose he felt it was one thing to help put out a fire in the home of an old codger like Sam Norton, who didn't like children, but quite another to actually risk one's life to save him.

For a few moments I could see Ken struggling with his thoughts. Then he called to the vamp below and handed him the nozzle of the hose. Shifting to one side of the ladder, Ken jumped for the window next to the blazing one. I didn't think he'd make it with those heavy boots, but he did. He disappeared inside the building.

He did not appear for some time. When he finally came to the window his helmet was gone and a long black smudge colored

his left cheek. He was holding the unconscious form of old Sam Norton.

The old man began to come to after they placed him far back on the ground, out of reach of the flames. Ken Meeker was trying to blink a cinder out of his eye. He finally succeeded, and looked at the old man on the ground, a man for whom he had risked his life, a man who had no warm spot in his heart for kids, who wouldn't even allow them the use of ten feet of his unused property for their ball-field.

I knew then why, in spite of

the old man's ungracious attitude, Ken had hazarded his life. I realized then, as I never had before, how powerful are the Christian forces in a man's life. For Ken was not only the Little League president but also Sunday school superintendent of his church, an active follower of Jesus Christ. A man's life had been in danger and Ken had unselfishly endangered his own to save the other's.

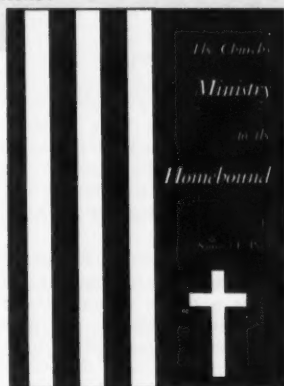
Somehow, as the old Sam Norton began to grasp the story of how he had been rescued, I noted a different expression on his face. He looked intently at the Little League president. I had the feeling that maybe we would get those ten feet to extend the field after all.

The Church's Ministry to the Homebound

A most unusual manual for all you church leaders who are, and should be, concerned with the welfare of the "homebound persons."

May I commend this manual to you and urge that enough copies be purchased, *at church expense*, for ALL your leaders?

J. Clinton Bradshaw.



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Deaconesses
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(all members)
The Church Library
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Whose responsibility are they?
How would one go about calling on them without embarrassing them?
Are there ways they can serve?
What are the best ways to serve them?
How can a congregation develop love without too great an expression of sympathy?
What Social Service agencies can help?

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"You Are What You Read"

Saints and Sinners

Communion with Young Saints. By E. Ashby Johnson. John Knox Press. 111 pages. \$2.

If you are a parent who enjoys describing the interesting incidents and bright sayings of your children you will appreciate Mr. Johnson's comments regarding his own book: "I can think of no special justification for this bit of writing except that it is something which I enjoy doing."

However this is not just a little collection of anecdotes about the Johnson children.

The book is readable and enjoyable on the surface and underlying the easy-moving dialogue style is a thoughtful theological point of view and the serious effort of a modern parent to give adequate Christian guidance to his children as they face various everyday problems.

Some of the areas covered in the conversations between the father and his sons are the problem of vocation, the use of acceptable language, how to observe Sundays, how to approach the "man to man" conversation, drinking, the race problem, the Christian and military service, and what is Heaven like.

In Discourse eight Mr. Johnson has a conversation with his minister and two other friends regarding the problem of human freedom and particularly how this should apply when parents face the dilemma of needing to tell their children what to do and at the same time encouraging their children to make their own decisions.

The same problem arises as we consider Mr. Johnson's relationship to his reader. It is true that there is good advice to be gleaned from the book, but at the same time the author does not hand out pretty little answers for life's problems. The author shows so well that many concepts which adults think they understand show up as fuzzy generalities when they are to be explained clearly to children.

The Sunday school teacher as well as the parent will have a friendly response to this book, remembering that "God chose the foolish things of the world to confound the wise," but granting Mr. Johnson a large "E" for effort, for he succeeds better than most of us in guiding children in Christian growth.—BILL FOSTER.

Commentary on Romans

The Letter to the Romans. By Emil Brunner. The Westminster Press. 168 pages. \$3.50.

This commentary's value to readers in the Christian Churches emerges at two points. *First*, it deals with the Christian doctrine for a Community; and, *second*, it is a strong statement of neo-orthodoxy. The people of the Christian Church have been more concerned with the mechanics of the "good news" than with the matter of theology. Consequently, this volume will be challenging reading.

Further, as individuals and as a Brotherhood, this commentary will serve to aid all in a constructive quest for understanding and developing the "middle ground" position which, in all likelihood, is best suited to the majority of our constituency.

The layman, who is deeply concerned with his thoughts about God and has a desire to understand the "good news" of Christ, will find this book easy reading. The minister, who is intent upon understanding his own beliefs, will discover in these pages much which will stretch his mind.

The word "predestination" will serve to call many to attention. The full force of the author's thought comes to light as we read, "no part of the Bible approaches so closely the thought of a 'double decree of predestination' . . . as the ninth chapter of the letter to the Romans; on the other hand, however, none approximates so nearly the doctrine of universal salvation as the end of the eleventh chapter."

The author preserves the liberty

of the individual reader to make his own conclusions. Here is a book worthy of study by all who wish to come to grips with the purpose of Christianity today.

In order to read this commentary successfully it would be well to read the "appendix" first since the author has given, in this section, an excellent development of important words used throughout the text.—KENNETH A. KUNTZ.

For Busy Parents

P.S. to Puzzled Parents. By John and Doratheia Crawford. The Christian Education Press. 63 pages. \$1.

Take heart, mothers and fathers of teen-aged and younger children, for it is not too late for you to improve yourselves as parents. This, the Crawfords' latest book for parents, presents a most helpful outlook for parents who are still willing to learn. It does not make light of the problems of parenthood, but rather recognizes the partnership of God in this most important, though sometimes grueling, task.

Short enough for even the busiest parents to read, it does not attempt to give specific answers and rules for specific children, but gives some workable principles that greatly help in hundreds of complex situations with growing boys and girls. Whether the reader pats himself on the back or hangs his head as he rates himself on the parent check list, he will be challenged to work harder toward the goal of perfect parenthood.—JANET R. WILLIAMSON.

OWNERSHIP

Naught is our own
Until and unless
We gladly confess
We only possess
What we love
—And enthrone.

—GEORGE EARLE OWEN

An Old Problem — A New Solution



(Fairfax Christian Church—Indianapolis)

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

What We Believe

Editor, *The Christian*:

From time to time, your responses in the Letter section have somewhat startled me. In the December 13 issue, for example you replied: "Let us not yield to temptation to put down in black and white what we believe."

Why not?

To do so is not to say that our viewpoint is right and that everybody else's interpretation is wrong. On the other hand, written opinions help learners and seekers to gain a foothold.

May I tell you of the experience I had in such a case? When my wife and I married ten years ago, we were of different faiths; I, Southern Baptist, and she, Church of Christ. We felt we should try to get into the same church but that we should do so only if we believed. Both of us felt that any other position would be unrealistic.

At first, we studied the doctrine of each church. (Thank heavens neither denomination was afraid to put down in black and white what it believed.) We also found that without some guide for study, much of the Bible was difficult to understand. Although we made a serious effort to accept either the principal tenets of one another's faith, we seemed to get further and further away from any sort of reconciliation. . . .

After a few months we became members of a church, a really believing and happy fellowship. We are still members of the Christian church because we believe in the position of that faith.

Yet, when leaders of the brotherhood in a brotherhood paper say, "Let us not yield to temptation to put down in black and white what we believe," we are really confused. Isn't it just as logical to say, "We must not publish any Bible school or missionary literature because we may yield to a temptation to set down in black and white what we believe?"

It seems to me that if we have a belief, we should not fear to state it. Certainly we can have a brotherly kindness with those who do not share our viewpoints, but if we have a conviction, we should have cour-

age enough to stand by it. A seeker or a learner needs a lot of explanation. Much of the Bible is figurative. Much of the New Testament was written in a type of dialect not easily translated. But those parts relating to salvation, worship and stewardship are supported by examples of the works of the early disciples. We need to point out those parts, to practice that teaching as we humbly understand it, and not be afraid to set down in black and white or to utter clearly what we sincerely believe.—W. S. CARNS, *College Station, Texas*.

EDITOR'S COMMENT: *We have no objection to "written opinions" as Mr. Carns calls them. Everything one writes or speaks is an opinion, to a greater or lesser degree. Our opposition is to the "black and white" creedal statements that so many readers have asked for. Thomas Campbell and Barton Stone said goodbye to that sort of fellowship test and we do not propose to go back to what they left a century and a half ago. I agree with Mr. Carns that it is necessary to state what one believes "sincerely." But if I do it in such a way that I build a wall between me and others forevermore, I am no longer in the tradition of our fathers.*

Faith Not Enough

Editor, *The Christian*:

Amen! Amen! And Amen! to the article "Faith, Alone, Not Enough" by George A. Jacobs, minister, First Christian Church, Honolulu, Hawaii, which appeared in the March 27 issue of *The Christian*.

Would to God that we had more ministers in the Christian Church like George A. Jacobs.

I came into the Christian Church in 1947 from another communion and like very much what the Christian Church stood for at one time and what some congregations still stand for.

Personally I think it is high time that ministers and laymen alike woke up unless it is already too late.

Mr. Jacobs' sentiments are exactly those of mine.

By the way, I worshiped at First Church in Honolulu when I was there during World War II.—EVER-

ETTE H. MAYES, *Galax, Va.*

EDITOR'S COMMENT: *Knowing George Jacobs very well, I would say that we have many men like him.*

Agrees With Jacobs

Editor, *The Christian*:

I haven't enjoyed an article for a long time as I did "A Faith to Live By" (*The Christian*, March 27, 1960) by George Jacobs of Honolulu.

It was a simple, understandable message, but thought-provoking, to say the least.

I certainly agreed when he said he didn't find it a compliment to us to be so broad as *Look Magazine* says we are.

Again, I agreed when he said unconverted and unrepentant stewards will never outlive and outlove "born again" Christians.

Thank you for this article. May we hear from him again?—IRIS WIEKAMP, *Mishawaka, Ind.*

Fangmeier Article

Editor, *The Christian*:

We wish to say thank you for the message on "The High Cost of Alcohol," by Robert A. Fangmeier, in *The Christian*, March 13, 1960.

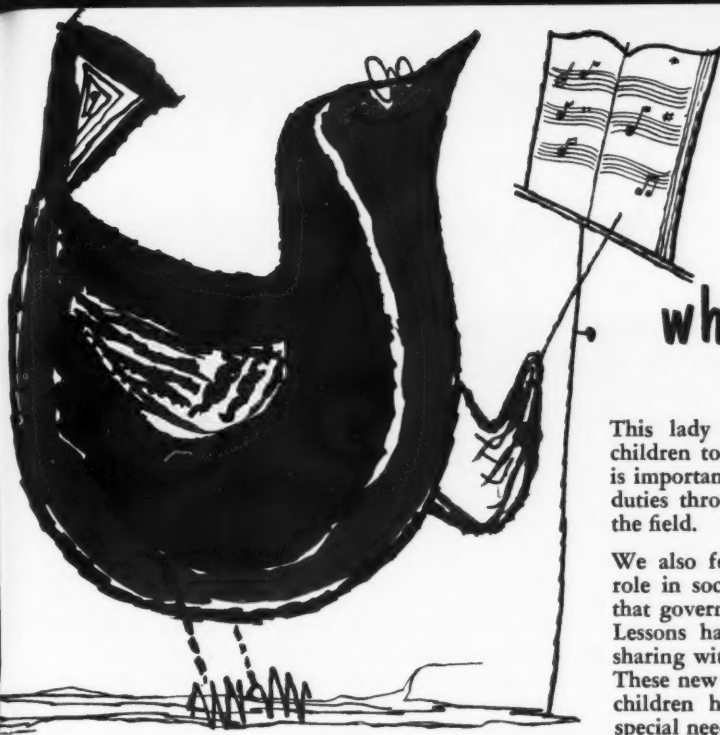
Especially are we glad that Mr. Fangmeier concludes his informative article with suggestions that every church can include alcohol problems in its educational program, perhaps under a theme, "Make a Christian Choice about Alcohol"; also for his information that a leaflet with this title is available from the Christian Board of Publication. We hope Mr. Fangmeier will write more articles on this problem.—MRS. SAM W. ESKRIDGE, *Lewistown, Ill.*

Channels' Article

Editor, *The Christian*:

Just received the March 6 copy of *The Christian* and, as I looked through it, I decided to take time to read the article, "The Conquest of Inner Space," by Lloyd V. Channels.

It is truly an inspiring article and I enjoy it very much. I believe Brother Channels has hit at a vital spot; one that we need to do some serious thinking about.—T. MELVIN ANDERSON, *Piggott, Ark.*



Teach them Service while they're young

This lady bird, like most mothers, wants her children to be trained to care for themselves. It is important, she feels, for them to learn the basic duties through study as well as by experience in the field.

We also feel that children can understand their role in society better if they learn the principles that govern their life in the community. Bethany Lessons have special courses which teach about sharing with others and concern for their welfare. These new courses are designed especially to teach children how their church serves persons with special needs.

These special courses on Ways the Church Serves, can be used in additional sessions such as: Sunday Afternoon or Evening meetings, for an expanded session during the Church Worship Hour on Sunday morning or on Family night. They can be treated as resource material when regular curriculum deals with benevolence themes.

The courses for Primary and Junior grades, of six sessions each, are planned to help children grow in their concern for persons who need special services; and to know how they, as individuals, can show their concern. The study begins with special projects in the congregation. It considers the fact that children find it hard to deal with abstractions and includes material dealing with the benevolent homes of the brotherhood.

Leader's guides each contain plans and procedures for guiding the youngsters through the course. Each session plan suggests Bible material, help in advance study and advice on collecting materials and using them in class. Primary session titles: *What Makes a Home? My Church Cares for Children, Life in a Big Family, My Church Cares for Older Persons, Joy in Work and Play, How Some Churches Help.* Included in the packets for this group are work sheets with pictures of NBA and Kentucky Christian Homes and their activities, materials to make a mural, booklet, and stories.

The Junior session titles: *My Church Cares, My Church Protects, My Church Provides, My Church Nurtures, My Church Comforts, I Am Part of My Church.* Their packet contains a time line and a United States map that locates Homes, with information to cut out and paste on the map, pictures of some of the Homes plus facts about them.

The course for the kindergarten pupils includes a picture-story book entitled: *The Big White House.* It concerns an account of a small boy's life in a children's home. The leader's guide contains suggestions for both leaders and parents on using *The Big White House.* It discusses how to reach the goals set, and describes the abilities and needs of kindergarten children with materials to use and general principles of the course.

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: With all of our seminaries and their high standards of scholarship how do you account for the fact that we are not producing great preachers like we had forty or fifty years ago?

ANSWER: When you intimate that your memory of ministers goes back forty or fifty years you make it quite clear that you belong to my generation.

First I think we will have to admit that there was some pretty poor preaching in our day. We remember vividly those few preachers who in our opinion led all the rest and then we jump to the conclusion that they were all like those giants. Some of us are likely to talk about the good old days but we must remind ourselves that the good old days were never as good as we now picture them.

Our seminaries are working at their job and while they have to use the material which the churches send to them, I feel in the main they are turning out good preachers.

During a six weeks' absence from the pews of a church, because of illness, I dusted off my old radio and spent each Sunday listening to sermons. Some of them inspired me and others left much to be desired. I want to list some of the things which in my opinion are to be avoided in great preaching.

1. The pulpit is not a lecture

platform from which a twenty-minute message is to be read on Sunday morning. It is true that sermons should do some lecturing and I am not against reading one's message but it should be read only after the message has become a part of the minister's life.

2. The pulpit is not a teacher's desk. Every sermon should do some teaching but during my radio binge I heard ministers apparently trying to get their people to use certain theological terms that they would not understand even if they learned how to pronounce them.

3. The pulpit does not fit into a courtroom scene with the minister pleading his case before "His Honor" on the bench. The good minister will, in prayer and sermon, ask the Great Judge to forgive pastor and people for their sins of omission and commission but the sermon must also prepare the members to walk worthy of their calling.

4. The pulpit is not the witness chair. There needs to be much witnessing in both the pulpit and the pew but there also needs to be more than that. Many of our churches have lost much by neglecting the practice of witnessing. I am not advocating the return to the type of testimony where we thanked God we were not as other men and wished we had started sooner. Neither do I think our witness

should be concerning a sty in the eye that was cured in four days or other bodily affliction that was cured by reading a book.

I would like to attend a testimony meeting sometime where both pastor and people testified that a Christian experience had taught them how to guard the tongue from speaking evil and buffet the body into walking the road of brotherhood and goodwill.

5. The pulpit at its best is a broadcasting station. It is here that the good news of God's redeeming love and Christ's holy example of life is broadcast. If the minister fails to apply the deep fundamentals of his message to the life and problems of our day it will never be great preaching.

Church Chuckles by CARTWRIGHT



"You've used up every substitute word in the dictionary. You'll just have to come right out and say 'money!'"

